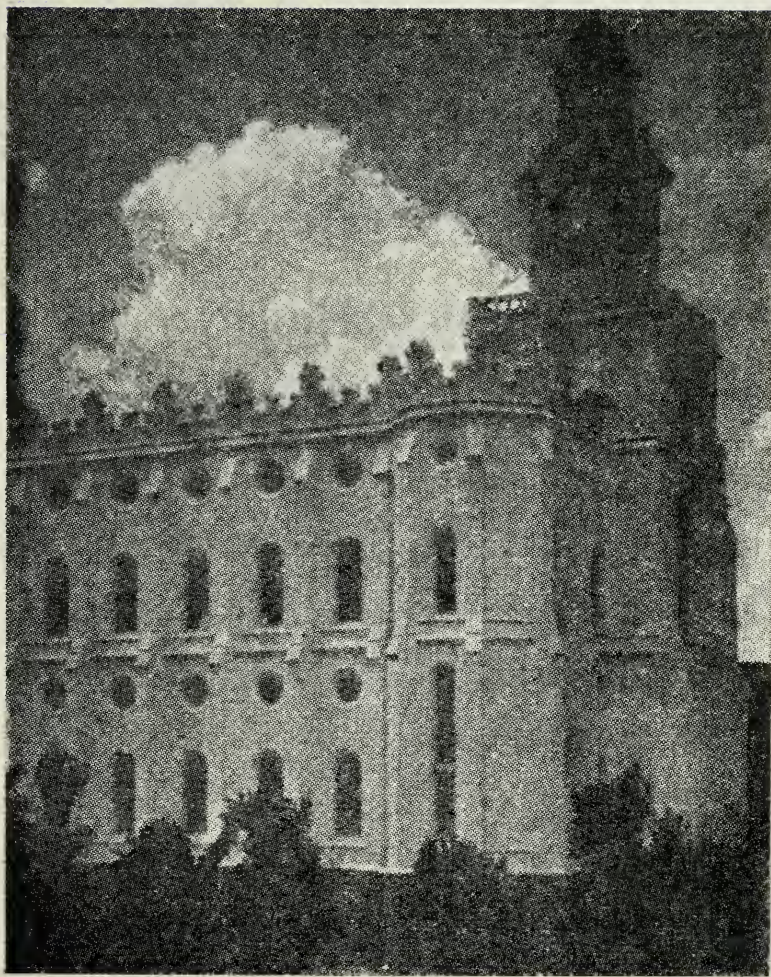
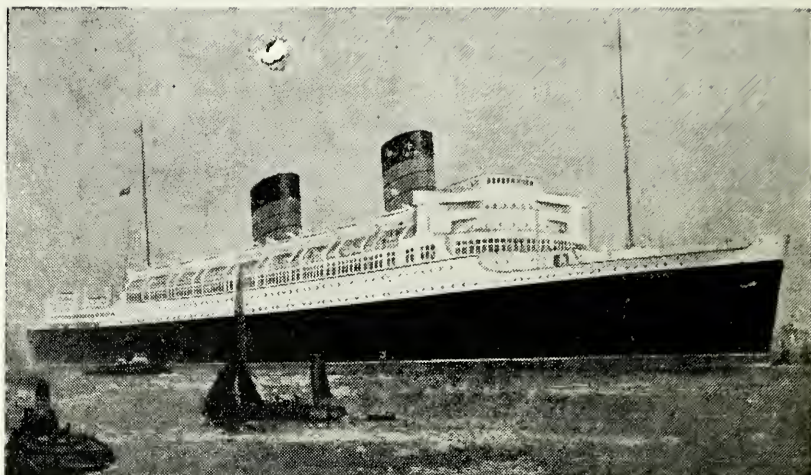


# Millennial Star



St. George Temple



# "The New Mauretania"

This magnificent new 34,000 ton liner is an outstanding achievement of 1939—she has no fewer than ten decks, all the staterooms throughout the ship are fitted with hot and cold running water and the public rooms are remarkable for their beautiful wood panelling and up-to-date lighting

EXPRESS SERVICE

Southampton—Cherbourg—New York

"QUEEN MARY"

"AQUITANIA"

"QUEEN ELIZABETH"

(First sailing April 14th, 1940)

## Cunard White Star



# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 42, Vol. 101

Thursday, October 19, 1939

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN  
Editor—Publisher  
SAMUEL S. MUSSER,  
Associate-Editor

149 Nightingale Lane, S.W.12.

Battersea 4510

## EDITORIAL

Well Done, Carry On by *Hugh B. Brown* - - - - 664

## CHURCH FEATURES

Salvation For The Dead by *Elder Joseph F. Merrill* - 658  
The Journey Of Life by *Elder Rulon S. Wells* - - - 661

## SPECIAL FEATURES

The Dreamer by *Victor Hugo* - - - - - 669  
Sentence Sermons by *Dr. Karl G. Maeser* - - - - 666  
The Literary Aspects Of The Book Of Mormon  
by *Elders E. Cecil McGavin and A. S. Reynolds* 667

Change In Associate-Editorship - - - - - 663  
Glances At Church History - - - - - 671

## DEPARTMENTS

News Of The Church In The World - - - - - 671  
From The Mission Field - - - - - 672



## THIS WEEK'S COVER

ONE of the characteristic doctrines of the Church of Jesus Christ of Latter-day Saints—and one which makes it distinctive from every other church—opens the gates of heaven to all honest men who have lived, live now, or will live on the earth. Has it ever occurred to you that the chosen children of God have always been temple builders? What is our responsibility in connection with our forefathers who have passed on? See page 658.



## IN THIS ISSUE

WHAT tools has the Lord given mankind to fight the wiles of Satan? See page 661.

Of what literary value is the Book of Mormon? See page 667.

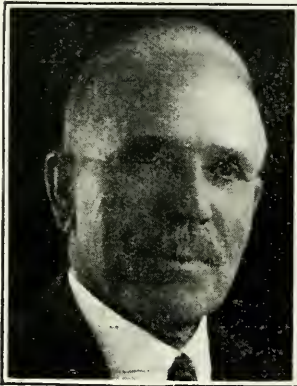
A famous author and philosopher looks into the future. See page 669.

## Salvation For The Dead

By ELDER JOSEPH F. MERRILL

Of the Council of the Twelve

ONE of the fundamental and characteristic doctrines of the Church of Jesus Christ of Latter-day Saints is salvation for the dead which opens the gates of heaven to all honest men who ever have lived, do, or will live, on the earth. One of the beauties of this doctrine lies in the fact that it shows the love and mercy and justice of God in a light and a fulness that has never been comprehended outside of Christ's accepted Church.



Elder Merrill

During the season of 1935-36 the British Broadcasting Corporation radioed a series of weekly lectures on religion. "The Listener," a magazine published weekly by the B.B.C., published in its forum columns many letters from listeners, commenting on these lectures. A considerable number of writers declared that Christianity, as taught by these lecturers, could not be true. A loving, merciful, and just God was postulated. Yet only those who died as full believers in Jesus Christ could be saved. All the others were lost. And the lost included the vast majority of God's children, for they died having never even heard of Christ.

Hence, the writers asserted, there could be no Christian God or the doctrines taught by the lecturers were false. For no loving Father would cast off His innocent children to be forever lost. Mormonism has a satisfactory answer to the objections raised; no other church has. Mormonism has a full and complete philosophy of life extending from eternity to eternity. None will go unresurrected. Only the sons of perdition will be eternally cut off. It is the true plan of salvation that shows us the all-comprehending love and mercy of God for His children.

According to this plan all men will have the opportunity either in mortality or in the spirit world beyond the grave to hear and accept the Gospel and fulfil the conditions necessary for admission to the kingdom of God. There are many more who have lived and passed beyond than now live. And the vast majority of those now living will pass on without having heard the true plan of salvation. But the plan provides that all of these shall have an opportunity to hear the Gospel. Hence in the spirit world missionary work is undoubtedly being conducted on a much greater scale than here on earth. The elders of the Church who have gone over are doubtless very busy in this work of preaching to and converting former inhabitants of the earth.

Now of course we know that some of our work here is related to the work there. The statement Jesus made, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," (John 3: 5) expressed a truth that applies to *all* who enter the celestial kingdom. Baptism is essential to salvation. Even Jesus was baptized to "fulfil all righteousness." This being true, "not a soul can enter into the kingdom of God unless he or she is a true believer in Jesus Christ, and has been born of the water and of the Spirit." But water is material, earthly substance. Immersion in it is an earthly ordinance and must be done here. Hence the plan provides for "the baptism of the dead," vicariously administered—work now going on vigorously in all Latter-day Saint temples.

Looked at in its true light the Gospel of Jesus Christ shows a beautiful and a wonderful plan for saving and redeeming all the children of the Father who will accept and obey the same, either in this life or the life beyond the grave. None will be denied the opportunity of salvation.

To this end the Gospel must be preached in the spirit world. Peter, describing the mission of the Redeemer, wrote: "for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4: 6)

**I**t appears from scripture that Christ Himself inaugurated this work among the dead during the interval between His death and resurrection. While His body lay in the tomb, His spirit went to the departed "and preached unto the spirits in prison; Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." It thus appears that God is so merciful that a second opportunity of hearing saving truth was offered to those who rejected it in their mortal days when Noah preached it to them. No one who understands the matter could ever charge injustice to God.

In the words of the late James E. Talmage: "The same spirit of neglect, disobedience and opposition to divine law that characterized the time of Noah has existed since. Further, if, in the plan of God, provision be made for the redemption of the wilfully disobedient, those who actually spurn the truth, can we believe that the still greater multitudes of spirits who have never heard the Gospel are to be left in punishment eternally?" (The world has been taught this doctrine) "No: God has decreed that even the heathen nations, and those that knew no law shall be redeemed. The gifts of God are not confined to this sphere of action, but will be bestowed in justice throughout eternity. Upon all who reject the work of God in this life will fall the penalties provided; but after the debt has been paid the prison doors shall be opened, and the spirits once confined in suffering, then chastened and clean, shall come forth to partake of the glory provided for their class.

"The redemption of the dead will be effected in accordance with the law of God, which is written in justice and framed in mercy. It is alike impossible for any spirit in the flesh or dis-



embodied, to obtain promise of eternal glory, except on condition of obedience to the laws and ordinances of the Gospel. And as baptism is essential to the salvation of the living, it is likewise indispensable to the dead. This was known to the saints in apostolic days. (See I Cor. 15: 29)

"Herein is shown the necessity of vicarious work—the living ministering in behalf of the dead; the children doing for their progenitors what is beyond the power of the latter to do for themselves."

In a glorious manifestation to Joseph Smith and Oliver Cowdery, given in the Kirtland Temple April 3rd, 1836, there appeared unto them Elijah the prophet who declared unto them that the time had come "To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (Doc. and Cov. 110: 15, 16)

An underlying principle of the doctrine of salvation for the dead is the mutual dependence of the fathers and the children, of ancestors and posterity. The divine plan provides that neither the children nor the fathers can alone be made perfect; and the necessary union is effected through baptism and associated ordinances administered by the living in behalf of the dead. Thus genealogical and vicarious temple work for the dead is rapidly growing among the Latter-day Saints.

**T**he work for the dead is two-fold. That performed on earth would be incomplete if it were not supplemented by work beyond the veil. Missionary labour is in progress there among the spirits of the departed. So far as the divine law has been revealed, it requires that the outward ordinances, such as baptism in water, the laying on of hands for the bestowal of the Holy Ghost, and the higher endowments that follow, be attended to on earth, a proper representative in the flesh acting as proxy for the dead. The results of such labours are to be left with the Lord. It is to be clearly understood, however, that the departed are in no way compelled to accept the obligation of the temple service, nor are they in the least degree hindered in the exercise of their free agency. They will accept or reject according to their faith in, or rejection of, the Gospel when it is offered to them. The temple work done for them here will be of avail only on their real repentance and whole-hearted acceptance of the Gospel.

It is reasonable to believe, however, that the vast majority of those spirits to whom the Gospel is preached will in humility and gratitude accept the Saviour and the temple ordinance work that has been done for them on earth. The conditions for belief and faith are certainly much more favourable there than here. Satan is not there. Life after death is a certainty with the departed, not a hope or a doubt. Undoubtedly then, the celestial kingdom will finally be much more populous than earth conditions would warrant us in believing.

*Continued on page 670*

## The Journey Of Life

By ELDER RULON S. WELLS

Of the First Council of Seventy

**N**OTWITHSTANDING the fact that Adam and Eve were literally driven out into the world and shut out from His presence, God did not forsake them for they called upon Him and the Lord gave answer to their call.

“And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

“And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.” (Moses 5: 4-5)

The gospel as given Adam by the Lord in the 6th chapter of Moses, constitutes the New and Everlasting Covenant.

What is meant by the Everlasting Covenant? We often make covenants with each other by drawing up an instrument setting forth the terms or promises and obligations of each of the parties, and sign the same in our own handwriting, or by a duly appointed agent, seal and deliver it in the presence of witnesses and then make oath to it before a notary public or justice of the peace.

**I**f so much formality is deemed necessary in making a covenant in the ordinary affairs of life with our fellow men, what must we think of a covenant where God, Himself, is the party of the first part? Would it be any less impressive or less authoritatively executed? Just such a covenant the Lord has made with His spirit children in heaven before the world was made, and now establishes the covenant with Adam.

“And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” (Abr. 3: 25)

This is our part—keeping God’s commandments. All things whatsoever the Lord our God commands are embodied in the Gospel of Jesus Christ in its fulness; therefore, obedience to His Gospel is our part in the “Everlasting Covenant” which God makes with us if, of course, we enter into this covenant. Let me also repeat the Lord’s part in this Everlasting Covenant as it relates to our second estate here on earth: “And they who keep their second estate shall have glory added upon their heads for ever and ever.” It simply means that they who in this earth life obey the Gospel of Jesus Christ shall have a never ending glory—they are to become the members of His household—His sons and daughters and become heirs of God, even joint heirs with Jesus Christ, and with Him inherit all things that the Father hath. This means eternal life—God’s greatest gift to man—the fruit of the Tree of Life that was also planted in the midst of the Garden of Eden.

We must not overlook nor ignore the tragic fact that the "devil came also." For Satan, who had been cast out of heaven, and had also followed Adam and Eve into the Garden of Eden, now continues to follow them and their descendants out into the world, seeking to lead them away from God, and thus defeat the Divine purpose. But Satan knows not the mind of God nor how utterly vain will be his efforts, and still he and his angels pursue their evil purpose with unrelenting zeal among the children of men and have done so from the very beginning.

I have read of the perils of the sea and have greatly admired those dauntless voyagers and early explorers who sailed out into the great unknown—the boundless and uncharted ocean. These brave and courageous men were the heroes of my boyhood days. How they battled the winds and the waves and the mountains of ice, to say nothing of the mutiny of their oftentimes rebellious crews who being less courageous sought safety in a return to their native shores.

But these dangers and perils are as nothing when compared with those encountered by man when he launched his barque or set his sail for his voyage upon life's sea.

"Paddling your own canoe" is a noble undertaking. Having our free agency and a knowledge of good and evil might be a simple affair if there were no opposing winds; but the devil came also with all his temptations, allurements and deceptive lies to entice men to sin and lead them away from God, for, as already stated, there must needs be opposition and hence our problem is to exercise our free agency in choosing between good and evil, which we are able to do by reason of the knowledge we have; but "A little knowledge is a dangerous thing" said the poet—"Drink deep or taste not the Pierian spring."

In order to get a clear understanding of the dangers and perils of our earth life experience, let us consider the havoc and disaster wrought upon mankind as a result of the conflict between the forces of good and evil.

Consider Sodom and Gomorrah and the slaughter of the innocents in the days of Herod, and the massacres of Genghis Khan and of the Huguenots, on the eve of St. Bartholomew. Consider the great world war and the millions of lives that were sacrificed. Then think of all the murders and robberies, of the kidnappings and burglaries, and the evils of avarice and greed and all the whole category of crimes with which the world has been afflicted and all because men, in the exercise of their free agency under the temptations and deceptions of the devil, have chosen the evil rather than the good; have loved darkness rather than light. No wonder then that God who foresaw the whole drama of human life warned Adam of its dangers and perils, and of its trials and tribulations and finally of death, for, said He: "In the day thou eatest thereof thou shalt surely die."

This is indeed a gloomy picture of the great conflict which is still raging in the world, and one might well be struck with terror if there were not a brighter side. One might well com-



plain against the Lord who made him, for driving him out of His presence into a wicked world to shift for himself against an evil foe, even the arch-enemy of God, the adversary of our souls, unless at the same time he fortified him for the conflict and offered him the necessary protection.

Let no one think that God has failed in this. No indeed! He has provided for our full safety and a successful voyage across the perilous sea of life. He gave us holy commandments and warned of dangers ahead. He was on our right hand and on our left. He pointed out the right way and He warned against the wrong; but He used no compulsion; He let us choose for ourselves because His plan is to prove us and see "if we will do all things whatsoever the Lord God shall command us." But what is most important of all, He gave us a Pilot who knew the reefs, the rocks and the shoals of the sea, who commanded the waves and the winds and they obeyed. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16) All things, whatsoever the

*Continued on page 670*



## Change In Associate-Editorship

**T**HE departure of another group of missionaries from Great Britain, in accordance with orders from the First Presidency, necessitates a change in the editorial staff of the MILLENNIAL STAR. Elder John E. Gillespie, Jr., who has been a member of the editorial department of the STAR since June of this year—acting as associate-editor since the 9th of September—will be succeeded by Elder Samuel S. Musser.



Elder Gillespie

Elder Gillespie, with his unusual talent, introduced policies that have improved the general appearance of the magazine. The "Star" page, which was adopted recently, has been highly instructive and most interesting.

Elder Gillespie laboured in the Chorus for many months and distinguished himself by his affability, his artistic nature, his sweet and wholesome personality. He is loved and will be missed by all who knew him here. We bespeak for him a great future in his chosen field. Readers of the MILLENNIAL STAR both in Britain and abroad join us in acknowledging his splendid effort in our behalf and wish him Godspeed on his journey.

THURSDAY, OCTOBER 19, 1939

---

---

EDITORIAL

## Well Done, Carry On

**I** HAVE glorified thee on the earth: I have finished the work which thou gavest me to do."—Jesus. "I have fought a good fight, I have finished my course, I have kept the faith."—Paul. "The race is not to the swift, nor the battle to the strong."—Ecclesiastes. In this age of speed there is danger of losing sight of the importance of being able to finish the journey. A good start is a promise; a good ending, its fulfilment.

The student whose brilliance enables him to recite his daily lessons with very little preparation but who cannot pass the final test may, in looking back, realize that his brilliance was a handicap as all easy victories are if they result in lessened effort.

Many a fight has been lost by the overconfidence which sometimes comes from winning the first few rounds. To lower one's guard in the final round may mean defeat and then all the fine fighting throughout the match will have gone for nothing.

There is some talk today of "lightning warfare" but we are of the opinion that the nation which can win the last battle will dictate the terms of peace.

### *Direction Is More Important Than Speed*

**I**T is important that we make sure that the goal toward which we labour is a worthy one. The speed with which we travel toward it is less important than the fixed purpose, the sustained effort which will enable us to achieve it. Making sure one is right in his undertakings and then massing all his energy to carry through to the end—these are the important considerations. "The man who so wisely said, 'Be sure you're right then go ahead' might have added this, to wit, 'Be sure you're wrong before you quit.'"

While life lasts one must look upon each new achievement as a challenge and a beginning. Mile posts marking the way were not intended for camping grounds.

The Gospel is a challenge to finish the course, not simply to begin it. All the fine accomplishments of a worth-while life may be defeated by a poor ending.

To be able to come out of Gethsemane and with open eyes go on to Calvary was to bring a matchless life to a grand finale, and only at Calvary did He say, "It is finished." To have stopped at any point of great achievement, in the temple, at the sermon on the mount, at the transfiguration, or even at Gethsemane, would have been to fail.

### *There Is No Final Goal*

**A**LWAYS when missionaries are released they are admonished to carry on, for completing a mission is not by any means a final goal. There still remain many battles to be won. There is no final goal. That which appears so may be attained by undiscouragable effort. It in turn will prove to be another guide post to the future.

With this issue of the STAR we release one and transfer two more elders. To them and to all the saints in Britain this message of "Carry On" is written. The Gospel says we must go on unto perfection.

Returning to the United States are Elder John E. Gillespie, Jr., of whom special mention is made elsewhere in the STAR, and two of his colleagues from the Millennial Chorus, Elder Aldon J. Anderson and Elder Samuel L. Holmes. Elder Anderson, as president of the Millennial Chorus, led them to heights theretofore unattained, was ever an inspiration to his colleagues and a fine example throughout the mission. His duties took him to practically every district in the field. As executive-secretary of the Y.M.M.I.A. he did an exceptional piece of work, was largely responsible for the success of the Sheffield Conference, and at his own request remained when the other elders were called home, characteristically saying, "I want to finish."

Elder Samuel L. Holmes, unusually gifted, cultured, and refined, will leave a host of friends in Britain. Not only did he contribute to the success of the Chorus by his singing but as an accompanist on the piano made a distinctive contribution. Since the outbreak of the war, he has given valiant service as circulation manager of the STAR.

And so we say adieu to these three men who leave us not because they wish to go but in response to a call from higher authorities. Each gives promise of future leadership and as they leave us we'd like to place upon their banners four words: "Well Done, Carry On."—HUGH B. BROWN



## Sentence Sermons

By DR. KARL G. MAESER

FROM THE IMPROVEMENT ERA

If you want to make excuses to go to the Devil—he will give you all kinds of excuses.

. . .

Infidelity is consumption of the soul.

. . .

I would rather lose my right arm than break my word of honour.

. . .

Be yourself, but always your better self.

. . .

Say to your soul: "Let no unclean thing ever enter here."

. . .

The Lord never gets in debt to any man.

. . .

If it shall please my Heavenly Father, I will be a teacher in heaven.

. . .

The Lord never does anything arbitrarily.

. . .

Let your first "good morning" be to your Heavenly Father.

. . .

Make the man within you your living ideal.

. . .

Every one of you, sooner or later, must stand at the forks of the road and choose between personal interests and some principle of right.

. . .

Everyone's life is an object lesson to others.

. . .

A man without a character is like a ship without a rudder.

. . .

My word shall always be as good as my bond.

. . .

It is not so much what a person says, but what makes him say it.

. . .

Authority must be an iron fist in a velvet glove.

. . .

It is our privilege to be so fastened to our line of duty that we cannot be turned away by the strongest current of temptation.

# Literary Aspects Of The Book Of Mormon

By ELDERS E. CECIL MCGAVIN AND A. S. REYNOLDS

FROM THE LIAHONA

NOTE: This is the third article taken from the manuscript of the forthcoming book *Joseph Smith an Inspired Translator*.

A LITERARY study of the Bible is absolutely necessary for a proper understanding of its origin, purpose and interpretation. Persons who know the most about the early people whose literature is preserved in the Bible, are the ones who find the most value and meaning from the book. The same is equally true of the Book of Mormon.

Religion has its own peculiar language, sentiments, and ideas. Its message is expressed in a distinctive way. Religious truths are generally given in a certain prescribed way. Persons acquainted with the Bible readily recognize its peculiar sentence structure when they find it elsewhere. When we deal with belief we use concrete example; whereas, when we deal with inferences we use formulae and abstract reasoning.

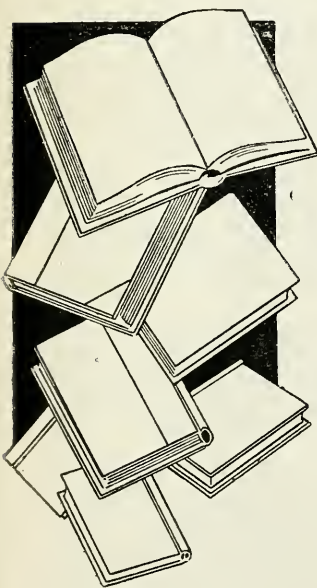
The Book of Mormon truths are given largely by narration—acts of men, their motives and experiences so true to life that we call them historical, at least true to human experience. There is no use of embellished language, but a simple unfolding of human experiences that assures one of its truth.

A pedantic style gives stiffness and artificiality to a sacred subject that is meaningless to the average reader. Because of its humble style the Book of Mormon tends to a universal appeal.

Great truths are unfolded by showing man's personal experiences. The Nephite Record never was intended for literature in the usual sense of the word. The Nephite historians and the American translator were far more anxious to be understood than to give us a literary masterpiece. Clearness, common place expressions, and an intense desire to give the truth, overshadow any motive of literary style.

The simplicity of the Book of Mormon is determined primarily by its being a book largely for the common people. It was written originally in very simple language for a new and pioneering community. Since it was translated into English by an untrained youth, we should expect to find that same simple style perpetuated in the modern translation.

It was brought forth in English to a pioneering people whose



language was in a plastic state, undergoing many changes. The age in which the Book of Mormon appeared was an uncritical and unscientific age. Another reason for its simplicity is that Joseph Smith showed a loyalty to the original text that in places can be called mere translation English.

A real test of literature is shown by its power to depict natural life or an ideal. Many sections of the Book of Mormon come under this classification.

The construction of the Nephite Record is built on a natural principle in the gradual development of a people. To be a natural and life-like history of a people the story must evolve from the simpler to the complex. It must first show the age of the pioneer, or simple life, then that of conquest and dispersion, to be followed by the trials and struggles in founding a civilization.

Such hectic scenes should be followed by an age of peace or the Golden Age. This is naturally followed by a civilization of opulence, wealth and pride, to be followed by contentions, wars and oppression. A natural outgrowth of this condition would be secret societies, riches, more wars and the end of righteousness, and finally devastation, degradation, extinction.

This, in brief, is a synopsis of the history related in the Book of Mormon. The book is perfectly natural and true to life. Though a form of historical narrative, it is really a great epic of a mighty people. As the book of Esther is a history that can be easily made into a drama, so can many of the historical settings within the Book of Mormon.

In order to receive the full benefit from a study of this inspiring book, one must read it reverently and criticize it constructively. The book is a controversy-provoking book, but the arguments that centre around its disputed texts will never be as heated as those that surround certain disputed texts of the Bible.

From first to last it commands belief. Its gentle admonitions, its stern precepts, its far-reaching prophecies, and its promises of future joy and happiness through obedience to its commands, make it a book worthy of the greatest admiration and confidence. Its simple, direct language means more than sophisticated and complex theological treatises. By a critical analysis one becomes imbued with its spirit and gains respect for its simple yet thorough means of handling the great truths within its pages.

It is a book to be read and reread; to be analyzed and weighed as a thoughtful merchant would consider choice merchandise that he expected to purchase. It commands reverent attention and meditative consideration. Its prayerful reading benefits one more than cool water restores one who is athirst.

It is hoped that the reading of these pages will quicken one's desire to reread this wonderful book, being more fully assured that this record was written, abridged, preserved and finally translated by the gift and power of God.





## The Dreamer

By VICTOR HUGO

FROM THE INSTRUCTOR

OF course he was a dreamer. His faith in the future was the faith of the seer and the poet. Were he living today he would still say what he said years ago. Such souls see beyond the present. No matter if it is night, they believe in the day. They know that after darkness, the light must come. This is what he said:

“A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bomb-shells will be replaced by votes, by the universal suffrage of nations, by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England, the Diet to Germany, the Legislative Assembly to France. A day will come when the cannon-ball will be exhibited in public museums just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting for the good of all these two irresistible and infinite powers—the fraternity of men and the power of God.”

—“Our Dumb Animals.”

## SALVATION FOR THE DEAD

*Continued from page 660*

Sacred places, or temples, are required for the administration of the ordinances pertaining to the salvation for the dead, and in certain ordinances, for the living. And because of the sacredness of the work done in them, temples are properly regarded as holy places. It is highly fitting, therefore, that they should be beautiful inside and out. Money and labour spent to secure harmony and beauty of setting and structure of a temple are wisely spent.

In conclusion let us repeat that the plan of salvation, the Gospel of Jesus Christ in its fulness as taught by the Latter-day Saints, is wonderfully challenging and beautiful. Surely no one who examines it carefully could ever charge God as being without the qualities of justice, mercy and love. And do not Latter-day Saint teachings furnish irrefutable evidence that Joseph Smith was divinely inspired?



## THE JOURNEY OF LIFE

*Continued from page 663*

Lord our God shall command are embodied in the Gospel of Jesus Christ. Therefore the path of safety is: Believe in the Lord Jesus Christ, repent and be baptized everyone of you for the remission of your sins, and get the gift of the Holy Ghost by the laying on of hands by servants of God who have been commissioned of Jesus Christ to perform these sacred ordinances.

To believe in Him is choosing the good—to repent is rejecting the evil, therefore: “Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.” (Jas. 4: 7-8)

Life is no trivial affair and may not safely be trifled with, but on the contrary it is of such paramount importance that our utmost energy, skill and careful attention is demanded. Furthermore, it is fraught with such tremendous consequences that fear should strike into the hearts of the careless and indifferent to say nothing of the evil and ungodly, and yet the wonderful opportunities which life presents should fill the hearts of the good and the noble with joy and gladness even to overflowing.



## CORRESPONDENCE FOR THE AUXILIARIES

FRIENDS and members of the Church in Britain and abroad should note that until further notice all correspondence intended for the supervisors of the auxiliary organizations of the mission should be addressed to the British Mission Office, 149 Nightingale Lane, London, S.W.12, and immediate attention will be given.

### GLANCES AT CHURCH HISTORY

*Brief accounts of interesting events which occurred at a corresponding time of some previous year.*

*October 17th, 1901:*—Joseph F. Smith became the sixth president of the Church, succeeding President Lorenzo Snow. In April, 1854, when he was fifteen years of age, Joseph F. Smith was ordained an elder and left his home to fill a mission in the Hawaiian Islands. Before his death in 1918, President Smith completed six missions, the last three of which were in Great Britain. Much of the early development of the Church has been rightfully attributed to the organizing and leading genius of President Joseph F. Smith.

*October 18th, 1837:*—Heber C. Kimball became the first Latter-day Saint missionary to receive a minister's licence in Great Britain. It was issued by the deputy clerk of the County of Lancashire.

*October 18th, 1925:*—The Chapel of the Norwich Branch was dedicated by President James E. Talmage.

*October 21st, 1933:*—The cornerstone of the Hull Branch Chapel was laid by President James H. Douglas of the British Mission. The building of the Chapel was realized through the kind gift of Sister Julia Foster.



### News of the Church in the World

THE REPORT has been received from Salt Lake City that all missionaries who left Great Britain September 12th have now either arrived at their homes, or been transferred to a field of labour in the United States. Elder David S. King, who was in charge of the group, said that he considered the boat trip from a proselyting standpoint to be a complete success. As the boat left Southampton docks, the Millennial Chorus assembled on deck and sang "Anchors Aweigh," and during the trip they sang several times in the lounge before

large audiences which afforded every missionary an opportunity to explain a little about the missionary system. On Sunday evening, a public meeting was held in the Tourist dining room. The Chorus provided musical items, and talks were given by Elders John A. Shaw and David S. King of the British Mission and Elder A. C. Rees, recently released as president of the East German Mission. Most of the people were visiting a Mormon service for the first time, and the comments are reported to be very favourable.



### PERSONAL

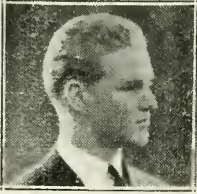
BORN — To Maggie E. Mavin, of Plymouth Branch, a son, on Satur-

day, September 23rd. Both mother and child are doing well.

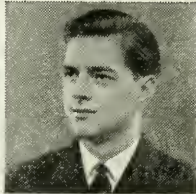


## From the Mission Field

### DEPARTING MISSIONARIES



Elder Anderson



Elder Holmes

Elder Aldon J. Anderson, Jr., who has laboured in the Millennial Chorus, officiating as president of that group; the British Mission Office, as executive secretary of the Y.M.M.I.A., manager of the book store, and secretary of the British Mission Association; and the London District as supervising elder, was honourably released on Thursday, October 12th, and will return to his home in Salt Lake City, Utah.

Elder Samuel L. Holmes, who has laboured in the Millennial Chorus and in the British Mission Office where he was circulation manager of the MILLENNIAL STAR, was transferred to the United States on Thursday, October 12th.

Elder John E. Gillespie, Jr., who has laboured in the Millennial Chorus and in the British Mission Office where he was associate-editor of the MILLENNIAL STAR, was transferred to the United States on Thursday, October 12th.

★

### APPOINTMENTS

Elder Jack H. Adamson was appointed circulation manager of the MILLENNIAL STAR and executive secretary of the Y.M.M.I.A. on Thursday, October 12th.

Elder Samuel S. Musser was appointed associate-editor of the MILLENNIAL STAR on Thursday, October 12th.

### DOINGS IN THE DISTRICTS

#### *Bristol*

Plymouth Branch has announced that sacrament meeting will be held at 3 p.m. until further notice.

★

#### *Liverpool*

A change in the times of meetings has been announced by the Accrington Branch. Until further notice, Sunday School will be held at 2 p.m. and sacrament meeting at 4 p.m.

★

#### *London*

The Luton Branch announces that in the future Sunday School will convene at 2.30 p.m. and sacrament service at 4 p.m.

★

#### *Norwich*

On Sunday, October 8th, the Norwich Branch held an Harvest Thanksgiving service in the Latter-day Saint chapel. The principle speakers at the meeting which was conducted by Brother Thomas Wilson were: Branch President Alfred Woodhouse, Brother Frederick Tuttle and Brother Cyril J. Durrant. Gifts of fruit and vegetables were donated to the branch Relief Society.

The Norwich Branch announces that Sunday School will be held at 10.45 a.m. and sacrament service at 3 p.m. until further notice.

★

#### *Nottingham*

The Hucknall Branch announces a change in the times of the Sunday meetings. In the future, Sunday School will be held at 10.30 a.m. and sacrament meeting at 3 p.m.

★

#### *Scottish*

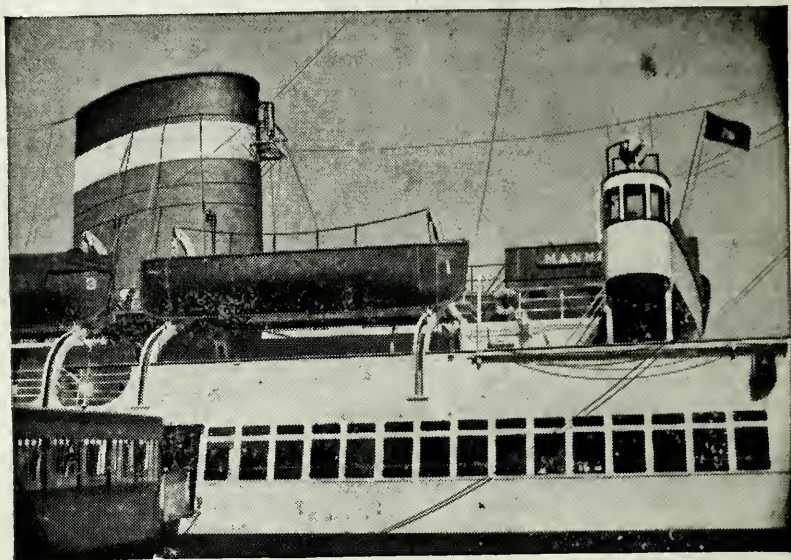
Glasgow Branch announces that conjoint meetings are being held every Sunday in the hall at 2 p.m. The branch Relief Society meets each Thursday at 2 p.m. and at 8 p.m. on the same day, at the home of Sister McDonald, 124 Ardgowan Street, a discussion class is being held.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**  
Corn Exchange,  
5, Hadden Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
50a, Compton Ave.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4B, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
South Side  
Masonic Hall,  
30, Abbotsford Pl., C.5.
- Gravesend:**  
16, Austin Road.
- Great Yarmouth:**  
Johnson's Rooms,  
Northgate Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Guisborough:**  
L.D.S. Hall,  
Back of 13 Church St.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
57, King Alfred's Ave  
Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall,  
Newdegate Street.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
114, Tavistock Road,  
Park Street.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- South Shields:**  
L.D.S. Hall,  
36, Fowler Street.
- Staffordshire:**  
Washington Bldgs.,  
Wolverhampton.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall,
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road
- Wigan:**  
\*L and Y Station.

# To NEW YORK



## *U.S. Lines are continuing all their services*

The United States Lines are continuing to run frequent services to New York with the famous liners Manhattan, Washington, President Roosevelt and President Harding, and their one-class ships.

While regretting unavoidable uncertainty as to sailing dates and ports of departure, they are making every effort to give intending passengers information of all necessary particulars well in advance, and are anxious to render them every other assistance in their power.

Every effort humanly possible is being made to maintain the high standard of comfort and service — the famous American Hospitality — for which United States Lines ships are well known. You're in America when you step aboard.

## **UNITED STATES LINES**

PANAMA PACIFIC LINE — NEW YORK/CALIFORNIA  
AMERICAN REPUBLICS LINE — NEW YORK/SOUTH AMERICA

7 Haymarket, S.W.1 (Whitehall 4162)  
And All Authorised Agents